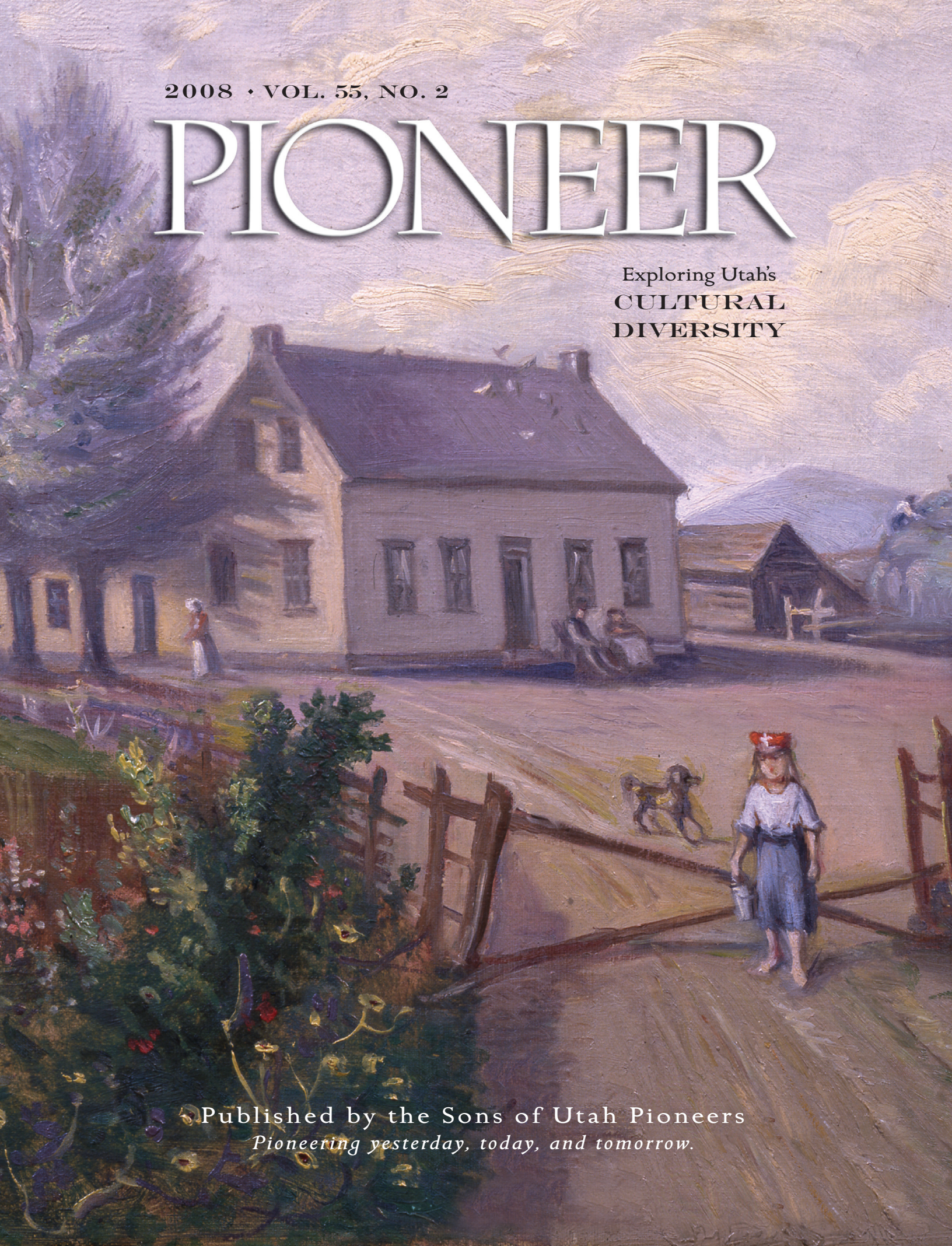




2008 • VOL. 55, NO. 2

PIONEER

Exploring Utah's
**CULTURAL
DIVERSITY**

Published by the Sons of Utah Pioneers
Pioneering yesterday, today, and tomorrow.

PIONEER

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COVER ART: "Bishop P. Madsen's Residence in Provo 1912," by Danquart Weggeland
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MISSION STATEMENT
The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.
The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth who will be tomorrow's pioneers.

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PRESIDENT'S MESSAGE

by Booth Maycock

It is difficult to believe that half of 2008 is behind us. If you're like me, you ask two questions: Where did it go? And, What did we accomplish? To the first we can only wonder. To the second I think all of us have expanded in many positive ways.

Our S.U.P. has undertaken several very ambitious projects and you have helped make them very successful. Our Diamond Jubilee Fund made possible some necessary upgrades to our headquarters building. This has largely been accomplished. The fund was also to provide for the placing of the "Faces West" monument in This Is the Place Heritage Park. This project is on schedule for dedication on July 19.

We all look forward to the annual 24th of July celebration and its many activities. We hope you will want to participate in the Sunrise Service before enjoying the parade. S.U.P. will be well represented in both activities. Honoring our Pioneers is what we are all about.

Our website is really starting to be recognized. The monthly "hits" are increasing by the thousands. It is a great tool for all kinds of information about S.U.P., not the least of which is to provide access to our monthly publication "The Trail Marker." Here you will find all the latest from National as well as what's going on with chapters from Idaho to Arizona.

A new addition to the website is the "Pioneer Stories" program. We are asking for everybody,

member and nonmember, to submit human-interest stories of pioneers. We are looking for those little known incidents that are recorded in diaries or journals or are passed down verbally from generation to generation. These will be filed electronically in our library and will be available to all. A click on

the website will provide full information and instructions for submitting the stories.

Of course, you know how important it is to constantly exert every effort to increase our membership. We think our *Pioneer* magazine can be an excellent tool, especially the March issue, which featured the history of S.U.P. Extra copies, for handouts, can be obtained from headquarters for a nominal price.

With an approved change in the bi-laws we can now organize college chapters. With the sponsorship of an existing chapter, the approval of the institution involved, and the selection of an appropriate faculty advisor, young men and young women can be encouraged to join these S.U.P. chapters. National dues would be just \$15.00 to cover their subscription to the *Pioneer* magazine. The chapter would function more like a service organization rather than following the format of our regular chapters. The Institute of Religion at the college involved may be the best avenue of approach.

As we experience the last half of 2008, I challenge each of us to redouble our efforts towards the "mission" of our great organization. "Preserve the memory and heritage of the early pioneers of the Utah Territory." "Honor present-day pioneers worldwide." "Teach these same qualities to the youth." You are commended for all you have accomplished in the past but please don't just rest on your laurels. Help make this 75th Anniversary year a banner year and one to always be remembered. ▣

—Booth Maycock

Our next issue of the *Pioneer* magazine will feature the history of higher education established in the Salt Lake Valley and beyond. Invite friends to **SUBSCRIBE NOW**, or give gift subscriptions so others can enjoy our next informative and interesting issue!

For memorials and an updated list of new members who have joined Sons of Utah Pioneers, visit our website at www.sonsofutahpioneers.org.



Gather to ZION

As early as mid-1837, the first group of Mormon missionaries reached the shores of Great Britain. Met with immediate success, the first decade of the British Mission, 1837–46, brought 17,849 English converts into the Church. By 1850, over 30,000 Britons had joined the Church, with the first company of emigrants leaving England in the mid-1840s. Historian Leonard Arrington describes how the “missionary elders returning to the States after several years abroad generally accompanied the groups and served as temporary leaders and guides. Emigrating Britons generally embarked at Liverpool, traveled for several months in cramped steerage, then debarked at New Orleans, where they caught a Mississippi River boat upriver to Saint Louis and then on to Nauvoo.

“I believed in the principle of the gathering and felt it my duty to go although it was a severe trial to me, in my feelings to leave my native land and the pleasing associations that I had formed there, but my heart was fixed.”

—Jane C. Robinson Hindley,
LDS emigrant¹



Other converts reached Illinois overland from New York, Boston, or other Atlantic Coast seaports.²

The call to gather to Zion became a continual exhortation to the new converts. The faithful were to set their affairs in order so as to emigrate as soon as they possibly could to join the main body of Saints in America. Arrington describes the Church leaders' organization of early emigration: In the spring of 1849, the First Presidency and the Twelve discussed ways and means of "bringing companies of mechanics and artisans from the British Isles to the Valley."³ Specifically wanted were iron manufacturers, metal workers, textile manufacturers, and potters. Church missionaries and agents were requested to "search out" such persons, band those of similar trades together, and have them





Landing stage, Liverpool, England, ca. 1900

“emigrate immediately. . . . Let not the presiding elders be slothful upon this subject until it is accomplished. When you find mechanics of the above description use every effort to get them off to the Salt Lake Valley. . . . Our true policy is, to do our own work, make our own goods as soon as possible, therefore do all you can to further the emigration of artisans and mechanics of all kinds. . . . We hope soon to see the time when this territory will be able to turn out the finest, most beautiful, and substantial articles of every kind now made in England.”⁴

According to author Katharine Coman, the organization of European members for emigration was “the most successful example of regulated immigration in United States history.”⁵ Through 1855, emigration to Utah Territory included 19,535 Britons, 2,000 Scandinavians, and a few French, Italians, and Germans. By 1887 European emigration to Utah totaled over 85,000.

In this issue of *Pioneer*, we will explore the variety of cultures that made their homes in Utah Territory up to the turn of the century. With such a huge percentage of Mormon converts coming from England, it will be interesting to see how truly diversified Utah became—beyond the Britons. For instance, the second largest group of converts immigrating were the Scandinavians, eventually reaching over 30,000 before the end of the nineteenth century. From 1860, when records began to be kept, Utah Census records show increased numbers of immigrants

from Germany and the Netherlands, with 1,040 Swiss-born Utahns appearing in the 1880 census. Utah history shows there was a tendency for European immigrants to cluster in certain areas—some reminiscent of their homeland. Continental Europeans, Greeks and Italians, Chinese and Japanese, Yugoslavs, and other nationalities contributed to the development of Utah.

With the coming of the railroad in the late 1860s, Utah entered a new chapter with an increase in non-Mormon immigration to Utah. Historian Helen Papanikolas writes how greater activity in mining ventures in the Territory brought immigrants “seeking mineral wealth. Many others came with the idea of going into business, seeing Utah as a likely place to pursue the trades they had learned in

Europe. In general the non-Mormon Europeans differed from their Mormon brethren in that they did not come to America with the idea of settling in Utah. Many came west only after living for years in other parts of the country, attracted by opportunities in Utah as the region became increasingly integrated into the national economy.”⁶

Pioneer magazine and the Sons of the Utah Pioneers celebrate our pioneer legacy enriched with a cultural diversity that settled Utah. ▀

1 Jane C. Robinson Hindley, *Reminiscences and Diaries*, 1855, Church Historical Department; spelling modernized; qtd. in Conway B. Sonne, “Under Sail to Zion,” *Ensign*, July 1991, 7.

2 Leonard J. Arrington, *The Mormon Experience: A History of the Latter-day Saints* (New York: Knopf; distributed by Random House, 1979), 129.

3 Journal History of the Church of Jesus Christ of Latter-day Saints, April 8, 1849, qtd. in Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830–1900* (Cambridge: Harvard University Press, 1958), 97.

4 Arrington, *Great Basin Kingdom*, 97–98.

5 Katharine Coman, *Economic Beginnings of the Far West: How We Won the Land beyond the Mississippi* (New York: Macmillan, 1925, c1912), qtd. in Arrington, *Great Basin Kingdom*, 98.

6 *The Peoples of Utah*, ed. by Helen Z. Papanikolas (Salt Lake City: Utah State Historical Society, c1976), 222–23.

Vintage ship, iStockphoto #160865 and dock at Plymouth, England, 1863, courtesy LDS Church Archives (2–3).

THE WELSH *Mormon Exodus*

by Ronald D. Dennis

In 1843 a Cornishman by the name of William Henshaw was sent by Church leaders to Merthyr Tydfil. Although Elder Henshaw did not know the Welsh language, many Welsh monoglots were brought into the fold, probably through the efforts of Henshaw's bilingual converts.

Within three years about 500 . . . Welsh had converted to the new faith and had gone down into the waters of baptism. Opposition increased along with the membership; verbal opposition from the pulpits of ministers who objected to losing some of their faithful to these "Latter-day Satanists" (the term belongs to the Reverend W. R. Davies of Dowlais) eventually became written attacks through the periodicals. The refusal of the editors to print LDS rebuttals provided the catalyst for the Mormons to establish their own vehicle through which to clarify their position and defend themselves against their adversaries. In July, 1846, the first number of *Prophwyd y Jubili* was published and distributed. Two-and-a-half-years . . . later its name was changed to *Udgorn Seion*, a periodical which . . . continued until 1862.

In addition to doctrine and defence, in nearly every issue *Prophwyd y Jubili* and *Udgorn Seion*

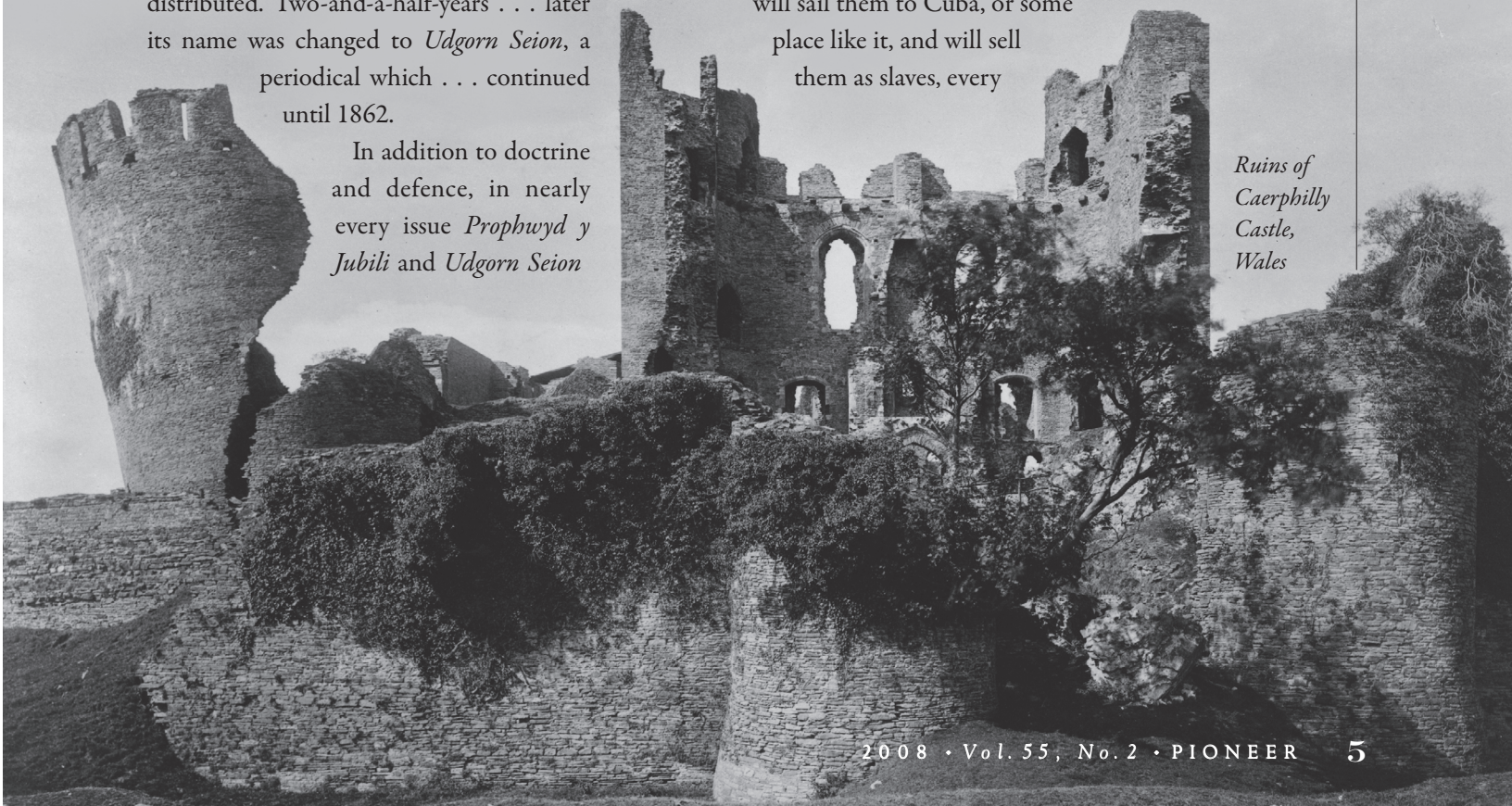
contained continual exhortations for the faithful to set their affairs in order so they could emigrate and become part of the Mormon "Camelot" in the Rockies. . . . [All] were encouraged to assist relatives and friends back in Wales to "flee from Babylon" and join with them in their Zion.

During 1846–48 over 3,000 Welshmen became Latter-day Saints. Captain Dan Jones, the editor of *Prophwyd y Jubili* and the spiritual leader of all Welsh Mormons, announced in mid-1848 that he had been appointed to organize the first group of Welsh emigrants to Salt Lake City. (See "Keeping the Legacy Alive," *Pioneer* magazine 55, #1 [2008]: 2–4.)

A dire prophecy concerning those foolish enough to turn their backs on their homeland for the uncertainty of a Mormon Zion in the Rockies appeared in the Baptist periodical *Seren Gomer* for October, 1848: "After receiving enough money to get a ship or ships to voyage to California, their Chief-President (Dan Jones) will sail them to Cuba, or some

place like it, and will sell them as slaves, every

*Ruins of
Caerphilly
Castle,
Wales*



jack one of them. It would serve them right for having such little respect for the book of Christ and giving it up for the books of Mormon.” This prophecy was still fresh in the minds of all the emigrants six months later as they passed Cuba and had a good laugh at the writer who had “immortalized his foolishness.”

On 26 February 1849, the *Buena Vista* . . . left Liverpool for New Orleans with 249 Welsh Mormons on board; for lack of space 77 others had to wait for the *Hartley*, which left one week later. Zealous Welsh Nonconformist ministers who lived in Liverpool had been alerted by their colleagues in the cloth as to the imminent departure of these deluded Mormons from their native land. Because they viewed the converts as having been duped into joining a fanatical cult, the ministers felt duty-bound to dissuade them. They were dealing, however, with a group who had already made considerable sacrifice to be part of their new faith; many had been disowned by family and rejected by friends; others had lost their jobs; and all had been ridiculed and labeled “deceivers, false prophets, weak-headed and unprincipled liars, idlers, the dregs of everything which stinks in the nostrils of everyone” (John Davis: unpublished letter to the editor of *Seren Gomer*, 6 October, 1848). Consequently, not one of the Salt Lake City-bound Saints was persuaded to cancel his reservation.

Only a few of the group on board the *Buena Vista* had had previous experience on the sea; the swaying and rocking of the ship soon had all the others alternating between vomiting and agonizing and no doubt wishing they had remained on terra firma. . . . On 16 April 1849, after fifty days on the Atlantic, the *Buena Vista* was towed into the New Orleans docks. Despite the death of two elderly ladies during the crossing, the voyage was viewed as a success. . . .

Jones hired a steamboat, the *Constitution*, to transport the group from New Orleans up the Mississippi to St Louis, a voyage of about 1,100 miles . . . [and] the *Highland Mary*, to carry them along the Missouri River to Council Bluffs, another 800 miles. . . . [The] last leg of their journey from St Louis to Council Bluffs happened to coincide with a cholera epidemic. The result was devastating—over one-fifth of the newly arrived immigrants fell victim to this disease. . . .

Those who crossed the Atlantic on the *Hartley* suffered losses of a similar proportion, and by the time both groups re-assembled at Council Bluffs, there was hardly a family which had the same number of members as at the Liverpool departure. Council Bluffs was a city in mourning until the epidemic finally abated. . . . Those who [had] the means, only about 80 persons, set about to get a “fitout” in order to make the journey that same summer. They made the 1,100-mile trek across the plains in the 370-member George A. Smith Company. Most of their travelling companions were British and American, with a sizeable number of Norwegians also in the company. Communication was no doubt an interesting challenge.

Another challenge for most of the Welsh was driving a team of oxen. A later immigrant described the difficulties. . . . “After breakfast was over, we got the cattle together and tried to yoke them up. I can assure you that this was quite a task for us, and after we got them hitched to the wagon, we started out. Now comes the circus, and it was a good one! The Captain was watching us and telling us what to do. He told us to take the whip and use it, and say “whoa Duke, gee Brandy” and so on! Now the fun commenced. Then we went after them pretty lively. When the cattle went “gee” too much we would run to the off side, yelling at them “whoa!” and bunting them with the stock of the whip. They would go “haw” too much and we were puffing and sweating. (John Johnson

❖

FAREWELL NOW TO EVERYONE;
WE SHALL SAIL THE GREAT OCEAN,
IN COMPLETE LONGING FOR GOD’S ZION,
FOR IT IS BETTER TO GO TO THE LAND
GIVEN TO US BY OUR FATHER;
WE HAVE LIVED CAPTIVE FAR TOO LONG.
FREEDOM HAS COME TO US IN THE WAKE OF
ADVERSITY,
WE HAVE BEEN CALLED OUT OF BABEL;
AT THE CALL, OUR INTENTION IS TO GO—
TO GO IN SPITE OF THE CRUEL ENEMY:
OUR GOD, THROUGH HIS GREAT GRACE,
WILL BRING US SAFELY TO HIS SEEMLY ZION.

—Song composed by John Davis,
Prophwyd y Jubili, December, 1848, p. 186

Davies, "Historical Sketch of My Life," *Utah Historical Quarterly* 9 [1941]: 160.)

As the group approached the 7,500-foot summit of the South Pass, . . . two days of severe winds and low temperatures caused many of the animals to freeze to death; there was no loss of human life. . . . But no amount of hardship could cause the Welsh to set aside their tradition of singing. . . . All marvelled at the melodious tones produced by the Welsh choir as they relaxed around the camp fire in the evenings. John Parry . . . was the choir leader, and when President Brigham Young met Brother Parry in Salt Lake City he asked him to form a choir to sing at the upcoming General Conference of the Church. That choir would evolve into the world-famous Mormon Tabernacle Choir.

Each of the Welsh families received a city lot of one-and-a-quarter acres in addition to some land for farming about four miles west of Salt Lake City, an area soon known as "New Wales."

Later Welsh Mormon pioneers would "homestead" in a variety of places in Utah: many went to the extreme southern part of the State to Cedar City; others settled in Provo and Spanish Fork . . . ; some were sent by Brigham Young another 50 miles south to mine coal in Sanpete County in a settlement which is still today called Wales; others went up north to Brigham City; and . . . Malad and Samaria in what is today southern Idaho.

Although it is difficult to say with precision just how many Welsh people went to the Mormon Zion . . . they would number at least four thousand. There was a steady stream of emigrants who left Wales in small clusters. . . . The largest number of Welsh Mormon emigrants crossed the Atlantic on board the *Samuel Curling* in 1856; Captain Dan Jones, having just finished his second mission to Wales, was again the leader—this time 560 Welsh Mormons went with him. ▀

Excerpts from Ronald D. Dennis, "The Welsh Mormon Exodus," Planet: The Welsh Internationalist 73 (February/March 1989): 39–44. Landing stage, Liverpool, England (4) and Caerphilly Castle, Wales (5), courtesy Library of Congress Prints and Photographs Division. Old sailing ship, iStockphoto #768707 (6–7).



THE WELSH OF MALAD VALLEY

After the Welsh converts moved west, they tended to stay together in family groups and so settled in their new western Zion in towns that became heavily Welsh in culture, tradition, and language.

The promise of a new and better life in the New World drew the poverty-stricken Welsh just as it beckoned other oppressed Europeans. Here in the United States they could starve to death just as easily as in Wales, but it would be on their own land, not on land seized by the English.

Seeking land of their own, many Welsh families moved north to Willard, Utah, and from there to Samaria, Idaho, in the Malad Valley, at the foot of mountains that probably reminded them of the craggy mountains of Wales.

As Mormon settlers were homesteading in Samaria, another settlement was developing a few miles north and east in the Malad Valley. In the late 1850s, French trappers had camped along the river and became ill from the water. The unnamed French trappers moved on, but the name “malade” or “sick water” stuck. The anglicized version—*Malad*—became the name of the river, the valley, and, by 1865, the city founded on the river. Malad City became a rollicking “gentile” community with many

bars and gambling parlors. Two sides of town developed—one populated by religious pioneers from Wales and other European nations and one known for its less desirable activities. Commerce developed rapidly in Malad City as it became a major stop on the freight route between Utah and Montana. When the railroad arrived in Malad Valley a depot was built and the population of Malad overtook that of Samaria.

In the 1860s and 1870s, Mormon settlers of all nationalities came to the Malad Valley to homestead, work for the railroad, and establish shops. Gradually, the names Williams, Evans, Jones, Thomas, Davis, Griffiths, Price, Jenkins, Hughes, Bowen, Edwards, Morgan, Parry, Reece, and Roderick became common as Welsh families scattered throughout Malad Valley from Dairy Creek on the north to Cherry Creek on the south. They were joined by the Swiss (Buehler and Schwartz), Germans (Hess), Scandinavians (Jensen, Christensen, and Johnson), English (Ward, Kent, Hill), and French (Deschamps and Erramousp). Most were seeking freedom to practice their religion and freedom to own land.

Today, Malad Valley continues to have the largest concentration of persons of Welsh descent per capita of any place outside of Wales. ▣

MALAD VALLEY WELSH FESTIVAL

June 27-28, 2008 ■ Malad City Park

Events will include—Presentations on Welsh family history by Dr. Ron Dennis

- Presentations on Welsh culture, literature, and language ■ Choral program, featuring local and regional choirs ■ All-day dance festival, featuring folk dance groups ■ Photography exhibit, featuring works by local photographers ■ Horse-drawn wagon rides to historic site in Malad ■ Heritage games
- Displays of settlements in Malad Valley ■ Malad Valley Family History Books and Heritage Cookbook
- “Taste of Wales” food booth and many other food booths ■ Welsh Festival Country Store and many craft booths ■ Community pancake breakfast, Dutch oven lunch, and salmon bake dinner

TO JOIN THE MALAD VALLEY WELSH SOCIETY, SEND \$10 ANNUAL DUES TO SUSAN WITTMAN, SOCIETY TREASURER, AT 59 BANNOCK STREET, MALAD, ID 83252. FOR MORE INFORMATION ABOUT THE FESTIVAL AND SOCIETY, SEE OUR WEBSITE: WWW.WELSHFESTIVAL.COM.

The Scandinavian Heritage

by William Mulder

“It is a smiling coincidence of history that in these early representatives Norway, Denmark, and Sweden were all three ‘present at the creation,’ significant tokens of the important role the three kingdoms . . . were to play in the peopling of Utah, harbingers of the harvest to come from ‘the land of the north.’”

In every census in the hundred years from 1850 to 1950, Utah residents born in Scandinavia . . . appear consistently as the second largest group of foreign-born or foreign stock in the state, second only to British-born and those of British stock. In 1900 Scandinavians formed 34 percent of Utah’s foreign-born, and Scandinavian stock that year formed 16 percent of the total population. Two years later Anthon H. Lund, Danish immigrant of 1862, could tell a big reunion of Scandinavians in Brigham City, “We are now 45,000 and are a great power in our state.”¹ . . .

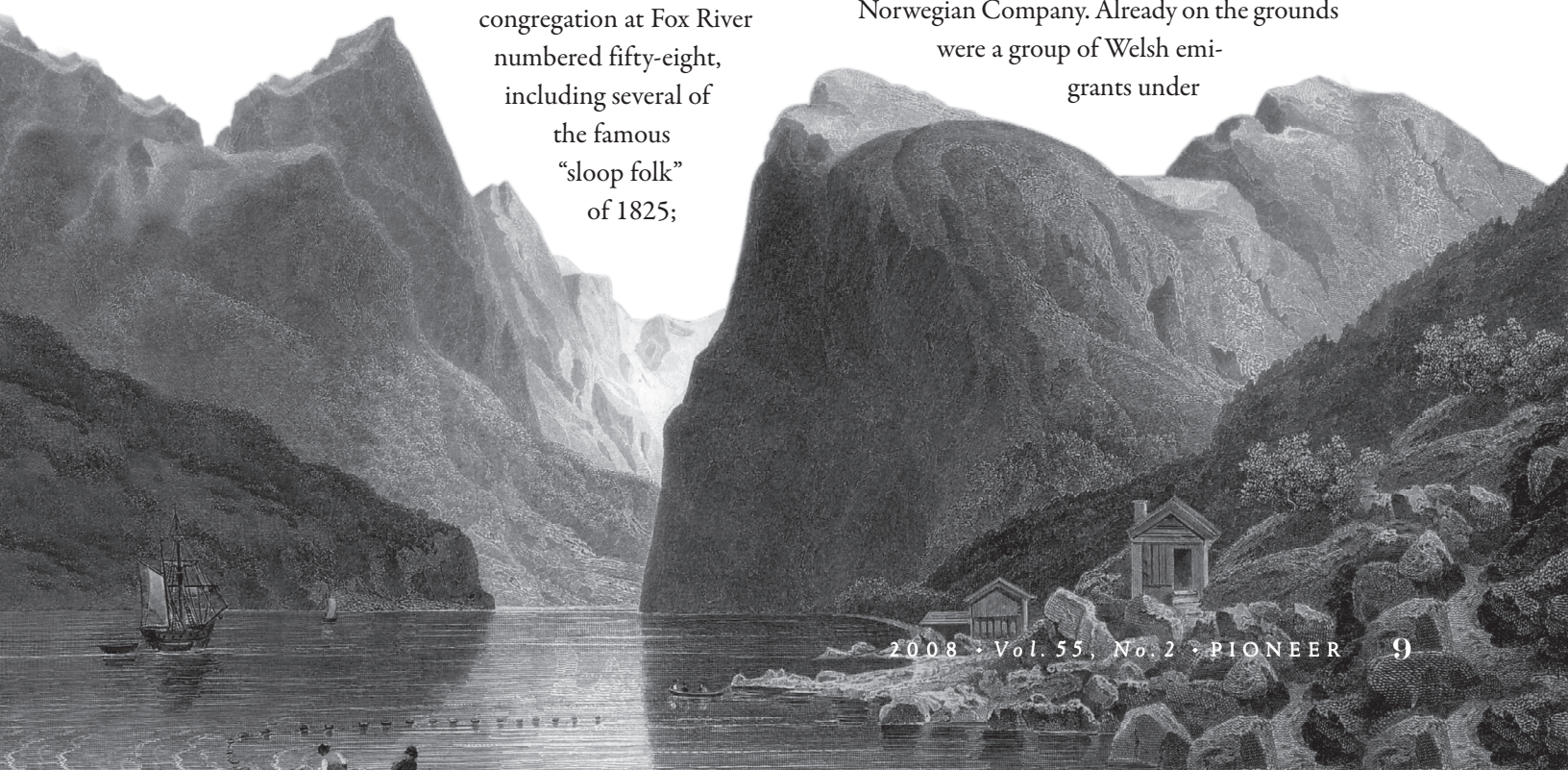
The earliest Scandinavian converts to Mormonism were won not in Europe but in the United States among the Norwegian immigrants in the storied settlements at Fox River in Illinois, Sugar Creek in Iowa, and Koshkonong in Wisconsin Territory, within missionary striking distance of Nauvoo, the rising Mormon capital of the 1840s. . . . By 1843 the Norwegian Mormon

congregation at Fox River numbered fifty-eight, including several of the famous “sloop folk” of 1825;

Knud Peterson of Hardangar, immigrant of 1837, better known in Utah history as Canute, who would be one of the early settlers of Lehi; and Aagaata Sondra Ystensdatter, eighteen and also an immigrant of 1837, from Telemarken, who as Ellen Sanders Kimball, wife of Brigham Young’s counselor Heber C. Kimball, would be one of the three women in the first company of Mormon pioneers to enter Salt Lake Valley in 1847. Norwegian congregations sprang up in Iowa and Wisconsin as well, and by 1845 one Lutheran minister lamented that nearly a hundred and fifty Norwegians in the western settlements—some eighty in the Fox River colony alone—had followed the “Mormon delusion.” . . .

In April 1849 twenty-two Norwegians, Canute Peterson among them, left Fox River in six wagons headed for the valley. At Kanesville, Iowa, they joined Apostle Ezra Taft Benson’s camp on the east bank of the Missouri River to become known in Mormon history as the Norwegian Company. Already on the grounds

were a group of Welsh emigrants under



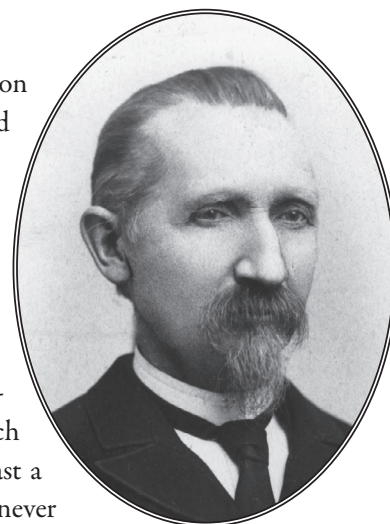
Capt. Dan Jones. From Kaneshville the companies traveled together, a mingling of tongues typical of Mormon migration. At the Weber River they encountered Apostle Erastus Snow and two Scandinavians, John Erik Forsgren and Peter Ole Hansen, eastward bound to carry the gospel to the old countries. After battling waist-deep snows in the mountains, the Norwegian Company reached the valley on October 25, in time to be numbered in Utah's first census, along with one Swede and two Danes. . . .

The Swede in that first census was John Erik Forsgren and the Danes were Peter Ole Hansen and his brother Hans Christian. John Erik and Hans Christian, both sailors, had embraced Mormonism in Boston in the early 1840s and had gone to Nauvoo. Hans Christian had written the news of his conversion to his younger brother Peter Ole in Copenhagen, who hastened to Nauvoo, where Brigham Young set him to work on a Danish translation of the Book of Mormon. . . . After the fall of Nauvoo, Forsgren marched to California with the Mormon Battalion in 1846 and Hans Christian Hansen came west in 1847 with the pioneer vanguard. Peter Ole following soon after. . . .

There was no way to measure the intangibles that were to be their greatest assets once settled in Utah. How could fellow Lollanders ever see in Elsie Rasmussen and Jens Nielsen more than simple, hard-working hands hiring out from one farm to another, now and then walking arm and arm to dance away the night . . . ? How could anyone predict their heroic history? Underway to Zion, Jens's courage would fail him crossing Wyoming's snowbound plateau, and Elsie would load him, his feet frozen, into her handcart and pull him till his courage returned, saving him, though permanently crippled, to pioneer five settlements and build as many homes to make good his dedication to the Lord for his deliverance. As colonizer, Indian peacemaker, merchant, stockman, bishop, and patriarch he would make his broken-tongued maxim *sticket to trude*—stick to the truth—a badge of honor, while in sandswept Bluff, Elsie would plant mulberry trees to raise silkworms, tend beehives to provide the settlement its only sweets, spend long hours at the loom, giving her days to manual labor, her evenings to the Bible . . . and devote herself as foster mother to the children of her husband's plural wives. . . .

For a budding artist like young Carl Christian Anton Christensen (oval inset), whose expert silhouettes won him a scholarship to Copenhagen's Royal Academy until

he joined the Mormons, Zion had at first no call. He had to content himself with farming when he immigrated in 1857, though he kept his interest alive as an amateur, painting scenery for the Salt Lake Theatre and creating a traveling panorama of church history that won him at last a kind of fame. . . . "I would never have believed," wrote Christensen in



1872, after visiting the Utah Territorial Fair, "so much talent could be found among us as a people who are nearly all gathered from among the poor and most downtrodden classes of mankind." Someone from his hometown, the Danish settlement of Ephraim, had won the silver medal for a landscape painting. . . . "Our friend W." (without doubt the Norwegian painter Dan Weggeland) had received the silver medal for his portraits. . . . Twenty years later Christensen observed that he met Scandinavians "nearly everywhere" in his travels . . . holding "the most responsible positions both in church and civic affairs," which he found "a greatly satisfying witness to our national character."² He would have taken pride in their descendants in the twentieth century: scientists, university presidents [for example, John A. Widstoe, Twelve Apostle, of Norwegian descent], school superintendents, poets and novelists, musicians, legislators. . . .

[Daily] life in Utah continues to be full of reminders that one can be served by Scandinavian talent and tradition in a variety of ways. ▣

Visit www.scandinavianheritagefestival.org for information on the annual Scandinavian Heritage Festival, held in Ephraim, Utah.

Excerpts from William Mulder, Homeward to Zion: The Mormon Migration from Scandinavia (Minneapolis, 1957).

1 The U.S. Twelfth Census (1900) shows 24,751 inhabitants of Danish stock, 14,578 of Swedish, and 4,554 of Norwegian in Utah for a total of 43,883 of Scandinavian stock, or very close to Lund's round figure of 45,000.

2 C.C.A. Christensen to Edward H. Anderson, December 29, 1891, *Nordstjarnan*, 16 (February 1, 1892): 47.

Original steel engraving of Norway (9), www.antique-prints.de, #P005959. C.C.A. Christensen photo (10), courtesy Mae B. Huntington Research Library, Springville Museum of Art.

DIARY of John Peter Rasmus Johnson . . .

JOHN PETER RASMUS JOHNSON was born on April 10, 1824, near Copenhagen, Denmark, to Johan Christensen and Ane Dorthea Johansen. He married Caroline Tuft in the 1840s and was baptized into the LDS church in 1852, at the age of twenty-eight. For the next two years John served as a missionary in Denmark and then immigrated with his wife and two sons to the United States. The family arrived in Salt Lake City on October 5, 1854, in the Hans Peter Olsen Company. John also married two plural wives, Mary Poulsen and Inger Johnson, and was imprisoned for three months in 1888 at the Utah penitentiary for unlawful cohabitation. John supported his large family as a carpenter, farmer, and stock-raiser. He returned to Scandinavia in 1860 and 1886 as a missionary. He died in Provo, Utah, July 9, 1910.

September, 1864

Tuesday, Sept. 20th: We started out at 6 a.m. and travelled 9 miles til about noon and then camped by “Ham’s Fork” river. We had sandy roads, and only scarce with grass, but plenty of good water. At this place was a telegraph station. . . .

A sister Lars Larsen died; she died suddenly, without appearing to be very sick, and seemingly without pain. From this locality, I sent a letter to my family in Provo. Bro Jens Nielsen came to us in the evening.

Wednesday, Sept. 21st: We burried Sister Larsen in the morning, and afterwards travelled 8 miles till 1 p.m. We camped without water or grass.

In the afternoon we travelled 7 miles and reached the banks of “Black Fork” river, and made camp. We found a little grass to the Left from the road, and plenty of water and fuel. Good roads all day.

Friday, Sept. 23rd: We started out at 7 a.m. and passed “Fort Bridger” at 8³⁰ o’clock and camped for noon, at 11³⁰ a.m. We had no water for the cattle and not much grass, but plenty of fuel and a small spring for drinking water to the people.

It was cold, and snowed on the mountains during the night. We had travelled 11 miles on good roads. We started again at 1³⁰ p.m. and forded a small stream, called “Little Muddy”, at 4 o’clock and another one at 5 o’clock, called “Big Muddy”, where we camped for the night and found good grass and fuel.

There was a mail station here. The night was cold and ice formed on the water. We made camp at 5³⁰ o’clock.

Monday, Sept. 26th: We started out at 6 a.m. and passed some fine springs in “the Ecko canyon”, travelled 15 miles, down hill all the way, and made camp in the canyon, about 11 o’clock, and had good grass and water. Hans Cnudson from Norway had a two-year-old girl that died, and assisted in making a coffin and burrying the corpse.

In the afternoon we travelled 7 miles, down-hill, and made camp in the canyon, about 5 p.m. . . .

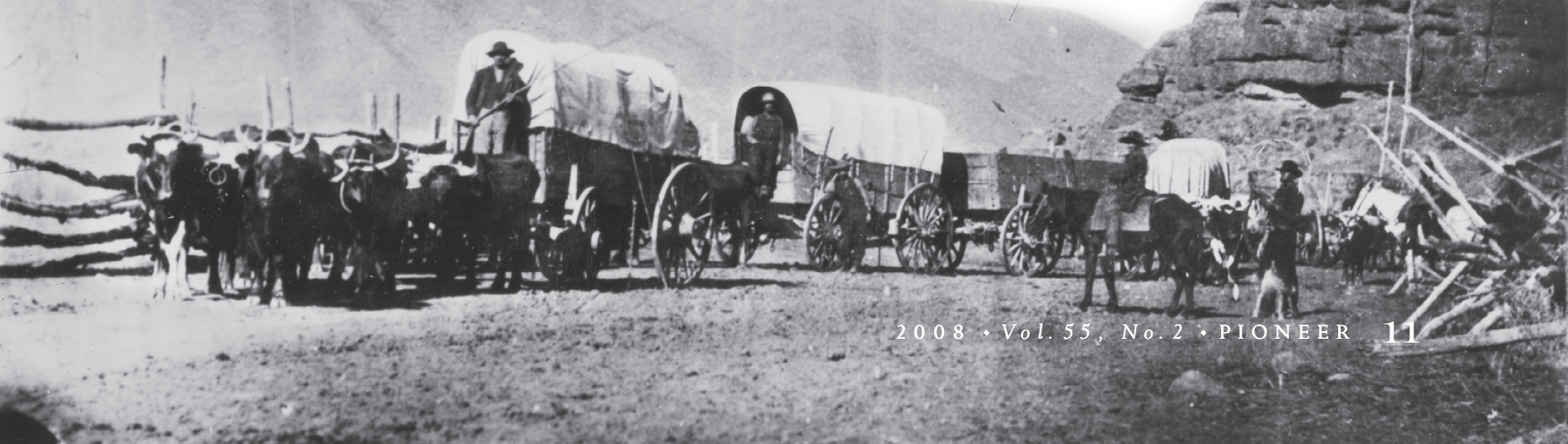
Thursday, Sept 29th: We started out at 7 a.m. but two wagons were left because their teams had strayed off. Jesse Smith and several other brethren passed us about 1 p.m. and we made our camp at the same time, in “Parley’s Canyon.”

We had good grass to the Right, and also water. We remained here that afternoon, to rest and clean up.

Friday, Sept. 30th: We started again out a 7 a.m. and were met by Capt. Smith, at “Little’s” Mill. We entered the City, about 1 p.m. and formed our camp on the general Emigrant camp place. There we’re some gentiles camping there when we came.

In the afternoon our emigrants busyied themselves with getting things ready to move farther towards their final destination. ▣

Wagon train in Echo Canyon, Utah



by David Alan Ashby

ICELANDERS *Gather to Utah*

While studying in Copenhagen, Denmark, in 1851, Phorarinn Haflidason and Gudmundur Gudmundsson, natives of Iceland, met two Mormon missionaries from Utah. After careful investigation, they converted to the LDS church. They returned to their homeland to share their newfound faith, but in 1852 Phorarinn drowned at sea. Gudmundur carried on the proselyting activities. Many converts were baptized on the shore of Vestmannaeyjar, Iceland.

Samúel Bjarnason and his wife, Margrét Gísladóttir, and a traveling companion, Helga Jónsdóttir, were the first converts to leave Iceland for Zion, in Utah. They sailed from Iceland in the fall of 1854 to Liverpool, England, on the ship *James Nesmith*,

and then on to New Orleans. After passing through Mormon Grove, the group arrived in the Great Salt Lake Valley September 7, 1855, about 300 days after their departure from Iceland. President Brigham Young directed Samúel, Margrét, and Helga to settle in Spanish Fork, Utah. With 16 Icelandic pioneers, the first permanent Icelandic settlement was established.

Nearly 400 Icelanders immigrated to Utah from 1854 to 1914. Because the pioneers had very little money to help themselves or others, they found it necessary to work together as they settled in their new homes. In 1897 the Icelanders in Spanish Fork held their first Iceland Days celebration. Historian Kate B. Carter of the Daughters of the Utah Pioneers and of Islandic descent wrote, "The Iceland people in Utah are said to have preserved the folklore and customs of their mother country more than any other nationality that pioneered in Utah."

The Icelandic members of the Church built a meetinghouse in 1887 where they conducted church services in Icelandic because many found it difficult to learn English.

In 1938 on the east bench of Spanish Fork a lighthouse monument honoring the Icelanders that settled in Utah was built.

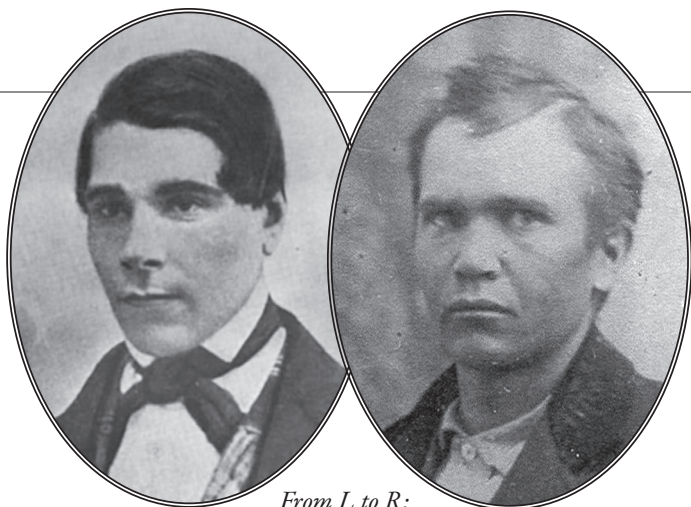
Andrew Jensen, a historian for the LDS church,

*Lighthouse
monument on the
east bench of
Spanish Fork*



Iceland monument





From L to R:

*Phorarinn Haflidason and
Gudmundur Gudmundsson*

dedicated the monument on August 2, 1938, as part of the Iceland Days celebration. On June 25, 2005, 150 years after the first Icelanders arrived in Utah, the Icelandic monument was given major additions: (1) a rock brought in from the shores of Vestmannaeyjar, (2) eight bronze plaques describing the history of the Icelanders of Utah, (3) a new granite monument to all the Icelandic immigrants, listing the names of over 400 Icelanders who traveled to Utah before 1914. The new memorial was dedicated by LDS President Gordon B. Hinckley with Iceland's President, Ólafur Ragnar Grímsson, also as a speaker.

On June 30, 2000, in Vestmannaeyjar, Iceland, a monument honoring the over 400 emigrants from Iceland to Utah was dedicated by Elder Rolfe Kerr, a member of the First Quorum of the Seventy. The monument overlooks the North Atlantic Ocean known as "Mormon Pond," the location where many early Mormon converts were baptized.

At Hofsos, Iceland, the exhibit "The Road to Zion" was opened by Iceland's President Ólafur Ragnar Grímsson on July 3, 2000. The exhibit tells the story of how Icelanders joined The Church of Jesus Christ of Latter-day Saints and went to settle in Utah in the mid-19th century. The exhibit was moved to the Culture House in Reykjavik, opening May 5, 2005.

The Icelandic Association of Utah was founded in 1897. Iceland Days have been held in Spanish Fork, Utah, since then and the association holds two events annually. Their website is www.utahicelanders.com. ▣

Photos courtesy the author.

by Kent D. Lott *Polynesians in Utah*

As early as 1844, missionary work began in the South Pacific, first in Tahiti and then expanding to other Polynesian islands. In time, missionaries began converting Polynesians, including Hawaiians, Tongans, and Samoans.

When Hawaii relaxed its emigration laws in about 1875, and Polynesian converts began coming to Utah. By 1889 there were about 75 Polynesians living in Utah, settling near in northwest Salt Lake City.

Life was difficult for these immigrants. They faced cultural and language barriers, encountered tension with the Salt Lake population, and found difficulty finding employment. Aware of these problems, the First Presidency of the LDS church determined that a separate community should be found as a permanent gathering place for South Pacific immigrants.

The Church purchased property in Skull Valley, 20 miles southeast of the Great Salt Lake and on August 28, 1889, a group of 50–75 Polynesians, mostly Hawaiian, founded their own Mormon colony on this property. They named it Iosepa, after the Hawaiian word for Joseph, in honor of Apostle Joseph F. Smith, who had unique ties to these people from his service as a missionary in the Sandwich Islands (Hawaii).

The colonists built homes and even their own aqueduct and irrigation system. Poplar and cottonwood lined the streets. Residents constructed ponds for carp and trout, raised livestock, and farmed nearly 1,000 acres. The work was hard and the harsh, dry desert was difficult. At its peak, the population was 228 inhabitants.

In 1916 the Church's announcement of construction of a temple in Laie, Hawaii, started a return migration among Iosepa's colonists back to their homeland, and by January 1917 Iosepa was largely a ghost town. The Church dedicated a monument in their honor in August 1989. (See *Pioneer* magazine [Autumn 2002], 26–29, for more on Iosepa). ▣

Sources: W. Paul Reeve, *History Blazer*, May 1995; Tracey E. Panek, "Life at Iosepa, Utah's Polynesian Colony," *Utah Historical Quarterly* 6, no. 1 (Winter 1992); *Utah Historical Quarterly* (May 1995).





by Richard L. Jensen

Danish

IMMIGRATION

Denmark supplied more immigrants to Utah in the nineteenth century than any other country except Great Britain. Most of these Danes—nearly 17,000—were converts to the LDS Church, heeding an urgent millennialistic call to gather to “Zion.” . . .

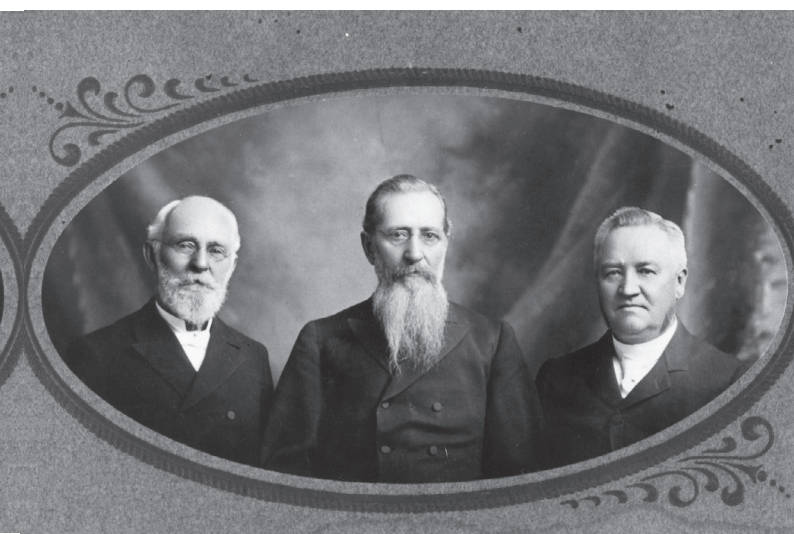
The stirrings of the revolutionary year 1848 left Denmark with a liberal constitution (1849) providing for freedom of religion, without the repressive backlash that numbed much of the rest of Europe. This was fertile soil for Mormon proselytizing, initiated in 1850 by Erastus Snow and three fellow believers—a Dane, a Swede, and an American. . . . A key to their success was the cadre of enthusiastic young local recruits—many of them journeyman artisans—who soon devoted their full energy to proclaiming the Mormon message. . . .

Danish emigration to Utah began January 31, 1852, when a group of nine Mormons left Copenhagen . . . [and] eventually sailed from Liverpool with nineteen additional Danes who joined them there under the leadership of Erastus Snow. . . . It took these first Danish emigrants nine months to reach Salt Lake City. . . .

The peak of Danish emigration to Utah came in the years 1862 and 1863, when tensions in Europe were reaching a boiling point over Denmark’s attempted annexation of Schleswig, and while the Civil War raged in the United States. In those two years alone nearly 2,000 Mormons emigrated from Denmark, the vast majority destined for Utah. . . .

Danes played particularly significant roles in the settlement of Box Elder and Cache counties in the north and of Sanpete and Sevier counties in the south.





From L to R: John R. Winder, LDS church president Joseph F. Smith, and Anthon H. Lund

. . . One-third of all the Danes in Utah were located in Sanpete County. Droll Danish humor became part of popular Sanpete folklore. Also in 1870, 10.5 percent of Box Elder County's residents were born in Denmark, as were 7.8 percent of Cache County's residents. . . . Mormon leaders consistently encouraged assimilation, and many Danish converts began to learn English before emigrating.

Periodicals in their native language served combined audiences of Danes and Norwegians, and sometimes Swedes as well. The most successful of these was the Danish-Norwegian newspaper *Bikuben* ("The Beehive"), published in Salt Lake City from 1876 through 1935. . . .

After a sojourn in Utah and Idaho in the 1860s, Jens (later James) Borglum and his family settled down in Nebraska, where he became a physician. His son Solon, born in Ogden, became a prominent sculptor, as did son Gutzon, born in southern Idaho, who later created the massive monumental sculpture at Mount Rushmore.

After the coming of the railroad to Utah in 1869 Presbyterians, Methodists, Baptists, and Lutherans established churches and schools in Utah aimed specifically at reclaiming Scandinavians from Mormonism. This became a significant factor in the education of many Danish-American youth and won a limited number of proselytes.

The majority of early Danish immigrants to Utah came from agricultural backgrounds. Among the remainder, artisans outnumbered unskilled laborers. While some had been prosperous and the majority were able to at least pay for the ocean voyage to America, most were relatively poor by the time they reached Utah. . . . The number of Danish natives living in Utah peaked in 1900 at 9,132 and then declined gradually.

[Danish] place-names [include] Elsinore, Sevier County, . . . named after the Danish town housing the legendary castle of Hamlet. Jensen, Uintah County, took its name from Lars Jensen, who built a ferry on the Green River. . . . Mantua was nicknamed "Little Copenhagen," and several communities were often called "Little Denmark."

Anthony H. Lund (1844–1921), who settled in Sanpete County, was Utah's most prominent Danish-American. An 1862 immigrant, Lund served as a member of Utah's territorial legislature. As counselor in the First Presidency of the LDS Church for twenty years, as Church Historian, and as a member of the Quorum of the Twelve Apostles, Lund exerted a significant influence on the development of Utah and of his church.

In his art, poetry, and social criticism C.C.A. Christensen (1831–1912) was a representative spokesperson for Utah's Mormons and Scandinavians. His "Mormon Panorama," a series of historical paintings accompanied by a lecture, memorialized early Mormon history.

Andrew Jenson (1850–1941), a self-taught historian, made major contributions to the preservation of Utah and Mormon history.

Frederik Ferdinand Samuelsen (1865–1929) immigrated to Utah after serving as a member of the Danish parliament. From 1925 to 1927 he presided over weekly Scandinavian meetings in the Assembly Hall on Temple Square in Salt Lake City. A close friend indicated that Samuelsen was deeply disappointed that his lack of fluency in English precluded his further involvement in public life.

As long-time bishop in Gunnison (1876–1900), strong-willed Christian A. Madsen (1822–1907) helped shape that town. Sophie Valentine (1861–1940), a poet and author of short stories, served as associate editor of *Bikuben*. Christian Daniel Fjeldsted (1829–1905) was one of the First Seven Presidents of Seventies in the LDS Church. Peter W. Madsen (1852–1922), founder of Madsen Furniture Company, was prominent in business affairs in Salt Lake City. (See "Madsen Furniture Company," *Pioneer* magazine 52, #2 [2005]: 30–31.) ▀

Excerpts from Richard L. Jensen, "Danish Immigration and Life in Utah," Utah History Encyclopedia
www.media.utah.edu/UHE/d/DANISHIMM.html.

"Missionaries Preaching in Denmark," by Arnold Friberg (14–15), © Intellectual Reserve, Inc., courtesy Museum of Church History and Art.



Emigrants Bid Farewell to Sweden

by Richard L. Jensen

The first Swedish-American resident of Utah was John Erik Forsgren, native of Gävle and a veteran of the Mormon Battalion, who reached Salt Lake City in 1847. Three years later, in July 1850, Forsgren baptized the first Latter-day Saint converts in his native land, thus initiating the process by which about 9,000 Swedish Mormons emigrated from Sweden to Utah in the nineteenth century. Forsgren escorted the first large company of Scandinavian Latter-day Saint immigrants, including a few Swedes, to Utah in 1852–53, sailing with

297 on the *Forest Monarch*, which William Mulder dubbed “the Mayflower of Mormon emigration from Scandinavia.” Some of the group followed Forsgren to Box Elder County as settlers.

Although hampered by the lack of constitutional protection for freedom of religion in Sweden—Forsgren had been banished from the country within three months of his arrival—Mormon proselytizing in Sweden accelerated during the 1850s, finding its greatest success in the southern province of Skåne. Beginning in the 1870s, Stockholm and environs provided most of the converts.

Many of the Swedish Mormons—44 percent in the nineteenth century—responded to urgings to gather nearer Church headquarters, with more than two thousand emigrating each decade from the 1860s through the 1880s. The early arrivals in Utah came largely from agricultural settings, while later immigrants were primarily city dwellers. Some received help to emigrate from the Latter-day Saints' Perpetual Emigrating Fund; more were assisted by friends and relatives. . . . While most Swedish immigrants to Utah were Latter-day Saints who generally settled in Utah soon after arrival in the United States, non-Mormons also filtered into the state, particularly in the 1880s, responding to employment opportunities in Utah mines, mills, and smelters. Swedish Mormon emigration declined gradually every decade from the 1890s.

The federal census of 1910 showed Utah's Swedish-born population at its peak, with 7,227. In that year, Swedish-Americans and their children in Utah numbered 17,063, or 4.6 percent of the state's population. With the Swedish-born population of the United States also at its all-time high, Utah was fifth in the percentage of its residents who were of Swedish stock. . . .

While Utah had no exclusively Swedish settlements, historian Andrew Jensen wrote that in 1930 the majority of residents of Grantsville, Tooele County, were of Swedish descent. A neighborhood in North Salt Lake, developed in the 1880s and settled by many Swedes, was known thereafter as Swede Town.

The Latter-day Saint Church encouraged immigrant Swedes to participate in English-speaking wards. LDS "Scandinavian meeting" organizations with their own social and religious activities supplemented the activities of the English-speaking congregations. . . . Several indigenous Swedish organizations supplemented the offering of the LDS Scandinavian meetings, including the drama society Thalia, Svenska Gleeclubben in the 1890s, the Norden literary society, and the Svea choir. . . .

Swedes were among the early laborers in the mines at Bingham Canyon and its associated mills and smelters. They also were farmers, midwives, craftsmen, builders. Hilda Erickson (1859–1968), who crossed the plains by foot and ox cart in 1866, became midwife, doctor, and dentist among the Indians of Utah and Nevada, and before her death was noted as the oldest Swede in the world.



Above: Hilda Anderson Erickson came to Utah in 1866 from Sweden as a seven-year-old. She "became midwife, doctor, and dentist among the Indians of Utah and Nevada, and before her death was noted as the oldest Swede in the world."

She passed away at the age of 108. Right oval inset: John Erik Forsgren served in the Mormon Battalion and led the Forsgren Company of Scandinavian immigrants to Utah in 1853.



John Erik Forsgren

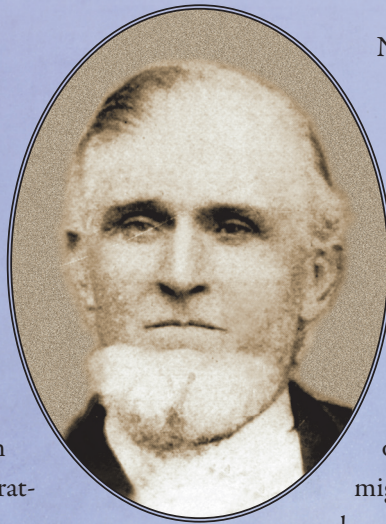
Ola Nilsson Liljenqvist (1826–1906), as Mormon bishop of Hyrum, supervised a remarkably successful United Order agricultural cooperative in Cache Valley. Janne Mattson Sjö Dahl (1853–1939), a prominent Baptist in

Scandinavia, converted to Mormonism after immigrating to Utah.

He served as general editor of the *Deseret News* from 1906 to 1914, and as editor of the

LDS Church's German, Danish–Norwegian, Dutch, and Swedish newspapers in Salt Lake

City. He also was an important commentator on Latter-day Saint scripture.



Nils C. Flygare (1841–1908), a prominent Ogden building contractor, supervised the construction of the initial buildings of the Utah Agricultural College (later Utah State University). He served on Ogden's city council and was that city's building inspector and fire and police commissioner. Flygare, a member of boards of many businesses, was also a local ecclesiastical leader. He served for a dozen years as a missionary for the LDS Church in Scandinavia, including three terms as president of its Scandinavian Mission. Many of his fellow immigrants also contributed yeoman service to their church by returning as missionaries to their native land, helping swell the ranks of Swedes in Utah in the process.

Other Swedish immigrants, less happy with Mormonism in Utah, made their own contributions elsewhere. Johan August Åhmanson (1827–91), prominent missionary in Scandinavia and leader of Scandinavians in the ill-fated 1856 Willie Handcart Company of LDS immigrants, became a homeopathic physician and state legislator in Nebraska. He successfully sued Brigham Young for the loss of family luggage left along the immigrant trail under Mormon supervision during the handcart experience. He became a central figure in the community of former Scandinavian Mormons in eastern Nebraska and western Iowa, whose ranks grew as they dissuaded new immigrants from continuing the trek to Utah. An English translation of his 1876 exposé of Mormonism, *Vor Tids Muhamed* ("Muhammed of Our Time"), was published in 1984. . . .

Among the most significant contributions of Utah's Swedish-Americans have been their descendants. They include Thomas S. Monson, President of The Church of Jesus Christ of Latter-day Saint Church; poet May Swenson; sociologist Kimball Young; and California's Åhmanson family, founders of successful savings and loan and insurance companies, and benefactors of the arts, education, and medical research. ▀

Excerpts from Richard L. Jensen, "Swedish Immigrants and Life in Utah," Utah History Encyclopedia
www.media.utah.edu/UHE/s/SWEDES.html.

See also William Mulder, *Homeward to Zion: The Mormon Migration from Scandinavia* (1957); and Allan Kastrup, *The Swedish Heritage in America* (1975).

Rendering of the Manti Temple by CCA Christensen, courtesy Museum of Church History and Art

Utah's Early African Americans

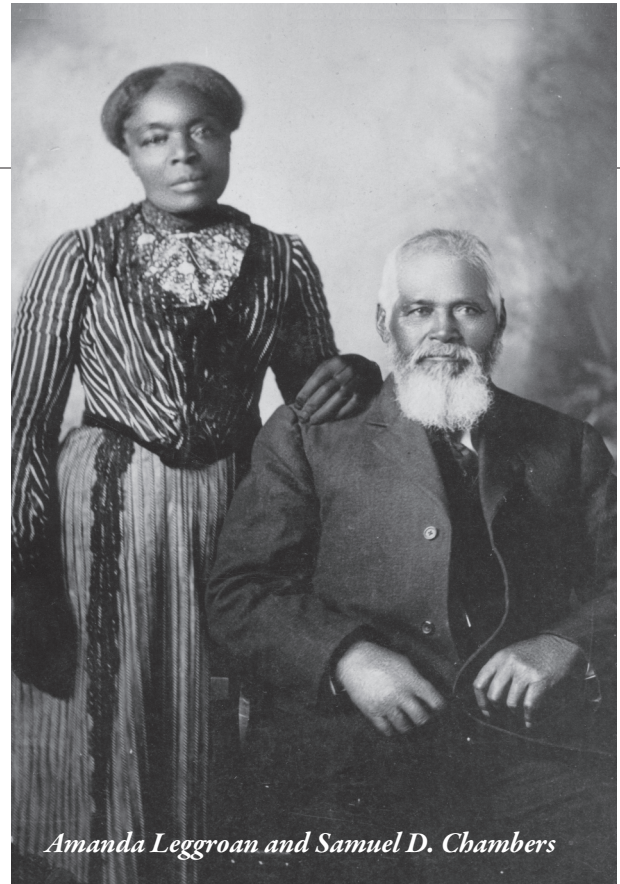
In the 19th century Utah's small number of African Americans worked at whatever jobs they could find. Discrimination and a lack of educational opportunities generally meant low-income, often menial, work. Some remained slaves until Congress banned slavery in the territories on June 19, 1862. Still, according to historian Ronald G. Coleman, "a few were able to apply their skills . . . as dressmakers, carpenters, barbers and shoemakers. Some applied their agricultural abilities to farming." Samuel Davidson Chambers was probably the most successful black farmer in Utah from about 1872 through the first decades of the 20th century.

Born on May 21, 1831, in Alabama, Chambers was separated from his mother as a boy and taken to Mississippi, where he was kept as a slave until the end of the Civil War. He and his wife, Amanda Leggroan, came to Utah in 1870 as Mormon converts. For a time Chambers worked at a sawmill, but by 1872 he had established a home for his family in Salt Lake City's Eighth Ward and was farming and growing fruit. After about six years in the city the family moved to a small farm in the Mill Creek area southeast of town. The small fruits—including currants, grapes, cherries, and gooseberries—that Chambers worked hard to cultivate won prizes at local fairs. . . .

Chambers had some 30 acres under cultivation by World War I. . . . The farm produced a surplus that was sold to regular customers in the Mill Creek area and as far south as Holladay. Samuel or, sometimes, Amanda delivered fruit and milk, butter, eggs, and chickens by wagon. People also came to the farm to buy currants and other specialties grown by Chambers. The farm sustained them for many years; Amanda died in 1925, Samuel in 1929 at age 98.

Other African Americans known to have engaged in farming in Utah were Edwin Woods, Sylvester James, Sylvester Perkins, and Green Flake who came to Utah with the pioneer company in July 1847 [and] helped with the initial planting of crops that year.¹

Although blacks first settled permanently in Salt Lake City in July 1847, a black community did not really evolve until the 1890s when the territory's African



Amanda Leggroan and Samuel D. Chambers

American population reached 533, a majority of whom resided in the capital city. That set the stage in November 1890 for a group led by Reverend James Saunders to organize . . . an African Methodist Episcopal Church. . . , the present-[day] A.M.E. Church.

In the mid-1890s the Baptist Prayer Band, a group that first met in the home of Emma Jackson for prayers and Bible study, grew . . . [into] the Calvary Baptist Church. The church's first pastor was Reverend J. W. Washington, who served from 1899 to 1904. . . .

The development of black churches, fraternal lodges, and social clubs at the turn of the century gave Salt Lake City's African Americans a sense of community.² Although "prohibited from full participation in the social and cultural activities of the state, they, as Afro-Americans elsewhere, created and supported institutions that gave greater meaning to their own lives and brought them closer to the national black community."³ (See "Utah's African American Pioneers," "Jane Manning James," and "Elijah Abel," *Pioneer* magazine [Spring 2001]: 19–27.) ■

1 Excerpts from Miriam B. Murphy, "Utah's Early African American Farmers," *History Blazer*, July 1996.

2 Excerpts from Murphy, "African Americans Built Churches," *History Blazer*, July 1996.

3 Ronald G. Coleman, "A History of Blacks in Utah, 1825–1910," Ph.D. diss., Univ. of Utah, 1980.

Black Soldiers at Fort Douglas, 1896–99

Although the record is clear, few people know that on the east bench, overlooking Salt Lake City and touching the boundaries of the University of Utah, more than six hundred Black people—soldiers of the United States Twenty-fourth Infantry, wives, children, and others—lived, worked, and attended school for almost four years. . . . Twenty-one graves in the little Fort Douglas cemetery . . . serve as quiet reminders that Black people exceeded the geographical boundaries historians have generally assigned them. Two additional graves mark the resting place of Black cavalymen from the famous Ninth Cavalry stationed at Fort Duchesne, Utah, prior to the turn of the century. . . .

The arrival of the Twenty-fourth Infantry in Salt Lake City more than doubled Utah's Black population. . . . Utah's total Black population, civilian and military, exceeded eighteen hundred in the fall of 1896 and reached twenty-three hundred in 1898 after the Twenty-fourth returned from the Spanish–American War.

Parker Buford, served thirty years in the Twenty-fourth. Discharged from the army in 1898 . . . Buford continued to live in Salt Lake City until his death in 1911. He is buried in the Fort Douglas cemetery. His wife, Eliza Elizabeth Buford, lived in Salt Lake City until 1920, when she moved to . . . California, dying there at the age of

ninety. Thornton Jackson [was] also a member of the Twenty-fourth and long-time resident of Salt Lake City. . . . Those [few] who made Utah their home raised families, sent their children to school, and planted traditions. . . .

Members of the Twenty-fourth, perhaps over fifteen hundred different individuals, were significant additions to the Salt Lake City population in both an economic and a social sense. . . . The local community, for the first time in history, experienced the influx of a relatively large and cohesive military group that greatly augmented the already existing Black community. . . . Generally speaking, suspicion and uncertainty gave way to confidence and resolution, stereotypes to a tenuous familiarity; and with the advent of war, the two worlds met in the camp of self-interest. Black soldiers, members of the Ninth Cavalry and Twenty-fourth Infantry and later, the Twenty-fifth Infantry, became improbable ambassadors. More than two thousand different soldiers carried a like number of versions about their stay in the “Great Basin Kingdom” to the far corners of the United States. (See Leonard J. Arrington, “Black Pioneer Was Union Fort Settler,” *Pioneer* magazine, September–October 1981.) ▣

Excerpts from Michael J. Clark, “Black Soldiers at Fort Douglas, 1896–99,” Utah Historical Quarterly (Summer 1978).



Black veterans of the Spanish–American War return to Utah.

German-born immigrants have played significant roles in Utah's history since the first Anglo-Europeans entered the region because of the fur trade. Probably the first German-American to set foot in Utah was John H. Weber, who joined the William H. Ashley expedition in 1822. . . . During the next two decades other German-born travelers entered Utah [including] Charles Preuss . . . the official cartographer and artist for the John C. Frémont expedition [and] some members of the ill-fated Donner-Reed Party. . . .

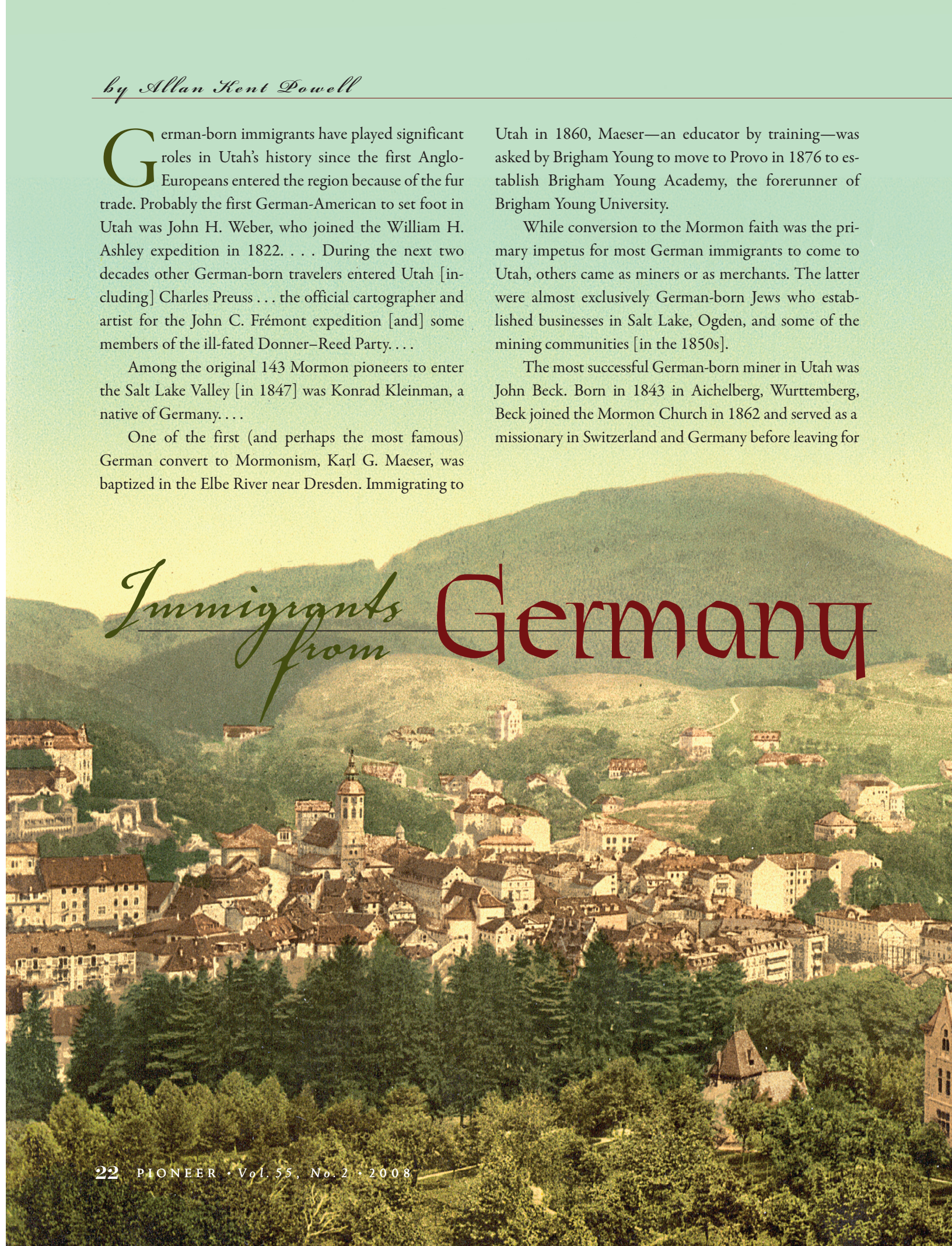
Among the original 143 Mormon pioneers to enter the Salt Lake Valley [in 1847] was Konrad Kleinman, a native of Germany. . . .

One of the first (and perhaps the most famous) German convert to Mormonism, Karl G. Maeser, was baptized in the Elbe River near Dresden. Immigrating to

Utah in 1860, Maeser—an educator by training—was asked by Brigham Young to move to Provo in 1876 to establish Brigham Young Academy, the forerunner of Brigham Young University.

While conversion to the Mormon faith was the primary impetus for most German immigrants to come to Utah, others came as miners or as merchants. The latter were almost exclusively German-born Jews who established businesses in Salt Lake, Ogden, and some of the mining communities [in the 1850s].

The most successful German-born miner in Utah was John Beck. Born in 1843 in Aichelberg, Wurttemberg, Beck joined the Mormon Church in 1862 and served as a missionary in Switzerland and Germany before leaving for



Immigrants from Germany

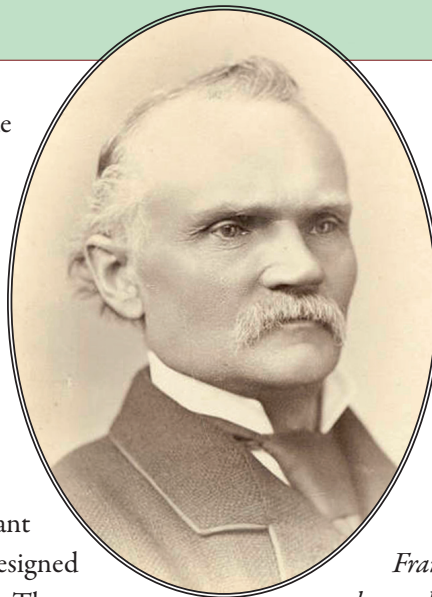
Utah in 1864. In the early 1870s he made a fortune with his Bullion Beck mine in the Tintic Mining District. A number of German-born Mormon converts were hired by Beck to work in his mines. (See “The Age of Utah Mining,” *Pioneer* magazine 51, #2 [2004].)

Germany produced two of Utah’s most famous architects: Richard K.A. Kletting, architect of the Utah State Capitol and a number of other significant buildings; and Karl Neuhausen, who designed the Cathedral of the Madeleine and the Thomas Kearns Mansion—the current Utah Governor’s Mansion.

The decades between 1850 and World War I saw a steady increase in the number of German-born immigrants coming to Utah. Although there were only sixty German or Swiss residents in the Utah Territory in 1850, by 1910 the number had reached 7,524. While this figure equalled only about two percent of the total state population of 373,000, the German presence was felt in a number of areas beyond those of education, mining, and architecture which have been mentioned. John Held’s band played concerts from the 1890s to the 1930s. The John Held collection, housed at the Utah State Historical Society, is one of the finest collections of band music in the United States. Alexander Schreiner, a 1912 immigrant from Nuremberg, became the best known of all the Salt Lake Tabernacle organists. . . .

As German immigration peaked around the turn of the century, German organizations flourished. The *Salt Lake Beobachter*, begun in 1890, was a German-language newspaper which served to foster the German language in Utah, provide news of the homeland, and maintain a network for German-born immigrants residing not only in Utah communities but also in Idaho and Wyoming. ▣

Excerpts from Allan Kent Powell, “Germans in Utah,” Utah History Encyclopedia, www.media.utah.edu/UHE/g/GERMANS.html. Vintage photos of emigrants leaving Sweden (17), Germany (22–23), and Switzerland (26–27), courtesy Library of Congress Prints and Photographs Division. Maeser oval inset photo, LDS Church History Library, #5646 (23).



Karl Gottfried Maeser was born at Vorbrücke, Meissen, Germany, on January 16, 1828, the son of Johann Gottfried Maeser, an artist in the china works of the famous Dresden and Meissen china. Maeser was baptized on October 14, 1855, at midnight in the Elbe River to avoid the Prussian police. His confirmation was followed by a marvelous manifestation in which he spoke in German while President Franklin D. Richards spoke in English—they understood each other perfectly without an interpreter.

THE JEWISH COMMUNITY

settled in Salt Lake City in the 1850s and were of German and Hungarian descent. The first Jewish business in the area was a millinery store and bakery opened in July 1854, by Julius and Fanny Brooks from Illinois. Brigham Young became a respected friend of the Brooks and supportive of their Jewish faith.

Nicholas Siegfried Ransohoff came from the west with a load of freight to supply Johnston’s army in July 1858 and later established his freight company in Salt Lake City. (See “Nicholas Siegfried Ransohoff,” *Pioneer* magazine 52, #2 [2005]: 15.)

Jewish brothers, Frederick and Samuel H. Auerbach from Prussia, with the help of President Brigham Young opened a store in 1864. (See “The People’s Store,” *Pioneer* magazine 52, #2 [2005]: 24–28.) The Auerbach’s Department Store became second in size to the Church’s coop store, ZCMI.

The number of Jews in Utah increased with the opening of the railroad. By 1876 around forty families had settled in Utah; by 1891 there were twice as many families. Top positions in the city government included Simon Bamberger as the first non-Mormon governor in 1916. ▣

FROM *Beautiful Switzerland*

by Douglas F. Tobler

Beginning in the mid-1850s, . . . Swiss immigrants traveled to Utah . . . to help settle several hundred communities in the “Great Basin Kingdom” of the Rocky Mountain West. Only a very few of them acquired any lasting fame; but they were, in general, industrious, disciplined, and productive people, surprisingly well satisfied with their new arid homeland. Only an occasional disillusioned soul returned home, while a few others . . . lost faith in Mormonism and its leaders and moved elsewhere. . . .

Throughout much the eighteenth and nineteenth centuries, religious dissatisfaction, periodic economic crises, and local overpopulation joined with alluring propaganda for America as the “land of unlimited opportunities” and the powerful testimonials of earlier emigrant families and friends to entice Swiss from virtually every canton to the United States, where they truly became part of the “melting pot.” . . .

Swiss immigration to Utah was both similar to and different from its larger American counterpart. The 1870 U.S. census listed 509 Swiss-born Utah residents, up from 78 ten years before. Increases would continue for the next 40 years. By 1910, the highest number ever—1,691—had been reached. . . .

Unlike the majority of Swiss immigrants to America in the nineteenth century, those who came to Utah came primarily for religious rather than economic reasons. They felt a strong desire to leave Switzerland, where their numbers were small and they encountered local persecution and stigmatization. In Utah, they could live and raise their children among friends of the same faith, and they also had opportunities to

participate in sacred temple ceremonies, a broader choice of marriage partners, and the satisfaction of helping build “Zion.” . . .

Early Mormon Swiss not only crossed the plains on foot, in covered wagons . . . or pushing handcars like Mary Ann Hafen, but also, after arriving, were often called to help strengthen newly founded communities throughout the length and breadth of the territory, like the eighty-five sent to Santa Clara in 1861.

[Besides] Santa Clara, predominantly Swiss settlements were established in alpine-like Midway, Logan, Providence, and other Cache Valley communities. . . .

A large number of male Swiss Mormon converts served missions for the church before they emigrated. [Many] returned to Switzerland until well into the twentieth century as proselyting missionaries for

Right: Led by Swiss-born John Hafen, four young Saints became Church “art missionaries,” sent abroad to study in Paris in 1890. They returned to teach and share their skills and to paint beautiful murals in the Salt Lake temple. (See “The Birth of Utah Impressionism,” Pioneer magazine [Summer 2000]: 4–15.)



the Mormon faith, where they attempted . . . to persuade family, friends, and other Swiss to become Mormons and “gather” with them to Utah. Typical of such are Conrad and Ulrich Abegglen, who arrived in Midway with their brothers, mother, and sister in 1860. Between 1889 and 1901 they returned to Switzerland as missionaries and succeeded in converting and bringing seven other families to Utah with them. . . .

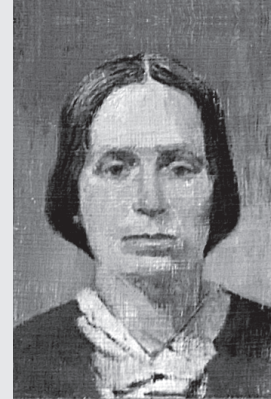
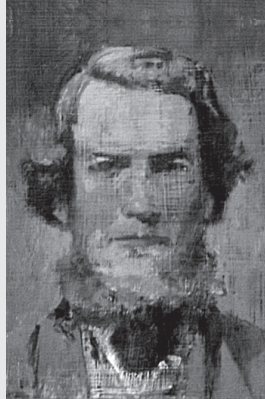
Many of the Mormon Swiss came as families, including extended families like the Hafens and the Bangerter. Some, like young men Fritz Zaugg or Julius Billeter, preceded their families. . . . As early as 1877, Brigham Young complimented the Santa Clara Swiss for their industriousness, noting that there were no “poor” in the settlement. . . .

Besides their strong work ethic, the Swiss brought with them long traditions of discipline, a commitment to quality products and craftsmanship, frugality, excellent training, a keen sense of local independence and political responsibility, as well as cultural abilities and appreciation, especially in music and literature. Later immigrants to Utah added excellence in education [and] scientific expertise. . . .

Swiss-Americans included farmers and stockmen like John G. Hafen, Godfrey Fuhrman, and Conrad Gertsch; watchmakers like Octave Ursenbach and Paul Frankhauser; cheesemakers like Gottlieb Abegglen and Ed Gossner; . . . scholars and scientists like Robert Helbling and Gottlieb Schneebeili.

Swiss immigrant women have also played a major role. . . . Netta Ann Furrer Cardon and Sophie Reusch were trained medical doctors, having graduated from respected medical schools in Geneva and Italy prior to their emigration. They carried on special missions among the sick in Ogden and St. George. . . . Regula Benz, Mary Uraul Staheli-Oberhansli, and Elizabeth Fluckiger Fuhrman [were] all trained midwives who worked with prominent Utah doctors like Romania Pratt Penrose to improve maternity care. . . .

Swiss immigrants and their descendants have made significant contributions to Utah’s political life. . . . [For example,] Theodore Brandley served as mayor of Richfield for three terms and also was a member of the constitutional convention of 1894. . . . A few served with Serge L. Ballif in the Utah War against the invading



JAMES LAIRD was born December 25, 1825, in Bonneybefore, Ireland. As a young man he went to Scotland to work in the coalmines. While working he met Michael Rainey. Michael and his sister, Mary, taught James the restored gospel of Jesus Christ and he was baptized in 1845. James married Mary in 1847 and served a mission to Scotland in 1853. James and Mary boarded the ship *Thornton* with their three young children on May 4, 1856, arriving in New York City on June 14. After arriving in Iowa City by rail, they were assigned to the Willie handcart company.

James was called as an assistant to Captain Willie. One of James’ tasks was to bury those who had died during the night. One morning when Captain Willie came to say that there were more to lay away, James was concerned. He was losing strength. He had never refused to help before, but he told Captain Willie he was “afraid to use the shovel this morning.” Captain Willie gave him a handful of corn to give him strength. James was about to eat the corn when he looked at his family. Mary told him to eat the corn. She did not think she would survive since the baby was still nursing. Often after nursing, the baby’s mouth would be streaked with blood. James put the corn into her lap, picked up the shovel and went to help. He was sustained by his faith in God and this strength remained with him throughout the journey.

Arriving in the Salt Lake Valley November 9, the Lairds would eventually settle in Mountain Dell, where they organized a branch of the church. ▀



Excerpts from artist Rob Adamson, “In the Tops of the Mountains,” BYU Master of Fine Arts Project, 2007.

Johnston's Army; others like John Sulzer, John Huber, and Gottlieb Ence were veterans of Utah's Indian wars. Utah's governor from 1984 to 1992, Norman Bangerter, is the descendant of Friedrich and Maria Bangerter, Mormon converts from Canton Bern who in 1882 settled in Bountiful, where Friedrich developed a successful career as a farmer-veterinarian. . . . Descendants of Swiss immigrants [include] Joseph B. Wirthlin . . . a member of the Council of the Twelve Apostles. His father, Joseph L. Wirthlin, served from many years as Presiding Bishop of the Church. . . .

Swiss immigrants also brought with them a lively

appreciation for their native culture, with its art, literature, and folk music. Many Utahns are well acquainted with the artistic brilliance of John Hafen, a native of Thurgau, whose paintings adorned buildings in the state and enriched pioneer life.

Folk music is important to the Swiss in Utah. In 1861, when Mormon apostle George A. Smith met the Swiss company headed for the Dixie Mission in southern Utah, he commented favorably on their singing and good humor. One of their number, George Staheli, whose musical reputation apparently preceded him, received an offer from Brigham Young to remain in Salt Lake City to augment the capital's musical talent.

❖ "STAR VALLEY, NEAR THE IDAHO BORDER, IS KNOWN . . . AS 'AMERICA'S LITTLE SWITZERLAND.' THE BIGGEST CHEESE MAKER IN STAR VALLEY [WAS] A SWISS IMMIGRANT NAMED ERNEST BROG, WHO WENT TO WYOMING IN 1923. BROG TAUGHT VALLEY FARMERS HOW TO IMPROVE THEIR HERDS AND BOOST MILK PRODUCTION, OFTEN BOUGHT EQUIPMENT FOR THEM OUT OF HIS OWN POCKET, JOINED THE MORMON CHURCH TO WHICH MOST OF THEM BELONG."

—*Time magazine*, December 3, 1951

Staheli turned down the offer in order to remain with his Swiss friends in Santa Clara, where he later organized a band which played both at community and church events, including the 1877 dedication of the St. George LDS Temple. Andreas Burgener was known as Midway's Swiss Music Man; he had been a military band leader in Switzerland and brought seven instruments with him to start and lead the second band formed in Utah. . . .

[In 1934] . . . Walter Trauffer, Julius Billeter, and Eugene Strasser organized the Swiss Chorus Edelweiss. . . . A primarily Mormon folk music and dance organization, the chorus provided a focal point for many Utah Swiss. Other expressions of the preservation . . . have been the development and expansion of "Swiss Days" in Midway,

visited by some 60,000 people annually, [and] a new though similar event in Santa Clara. . . .

Not only have the Swiss been a boon to Utah, but in the words of Max B. Zimmer, they have had the best of two "homelands," the best of two worlds. ▣

Excerpts from Douglas F. Tobler, "The Swiss in Utah," Utah History Encyclopedia www.media.utah.edu/UHE/s/SWISS.html.

Swiss Days



In the late 1940s as the harvest was being completed in Midway, Utah, local farmers and ranchers got together for a celebration of a bountiful harvest. "Harvest Days" became Swiss Days and today the celebration is held every Memorial Day weekend. Dressed in traditional clothing unique to regions of Switzerland where ancestors were born, participants of Swiss Days offer a wide variety of handmade items, antiques, fine art, and great Swiss food. For more information, visit their website at www.midwayswissdays.com.

The Asian IMMIGRATION



Plum Alley

by Kent D. Lott

CHINESE began immigrating to Utah with the construction of the Central Pacific from Sacramento to Promontory Summit. At one point more than twelve thousand Chinese were employed in the building of the Central Pacific. At first, some in the Central Pacific were reluctant to use them, but labor became scarce so the railroad owners consented to experiment with 50 Chinese. These 50 did so well that no limit was placed on employing the Chinese.

The Chinese not only laid track with consistent precision but became legendary in their blasting of tunnels and ridges with nitroglycerin while lowered in baskets over cliffs fourteen hundred feet above the American River Canyon. Their Chinese food was more conducive to good health than the meat and starch diet of American workers and their tea drinking protected them from diseases transmitted through polluted water.

Between 1870 and 1880 the greatest population of Chinese in the state lived within the boundaries of Box Elder County, employed almost entirely as section hands on the railroad.

Corinne, the once-booming railroad center, had a Chinese community in its heyday. The artifacts of an old Chinese laundry are among the memorabilia housed in the railroad museum there. An editorial from the *Utah Reporter* provides a vivid impression of Corinne's international atmosphere: "We have in and around the city some five hundred Indians, two or three hundred Chinese, and quite a number of citizens of African descent. Our streets are [decorated] with all the varieties of costume affected by hunters, miners, merchants, ranchmen and freighters of the 'superior race.'"

The same newspaper recorded the first-reported Chinese wedding in Utah: "On the evening of Saturday, the twenty-third, by Justice Sewell, Mr. John Tip ['John'

was a nickname applied to all Chinese males in frontier times.] to Miss Ma Choy both of the Flowery Kingdom, but now residents of Corinne. The affair took place at the restaurant of Mrs. Clemmens and the happy bridegroom indulged in quite a handsome 'set out of cake, wine and other delicacies.' Several ladies and gentlemen of the Anglo-Saxon 'persuasion' were present by invitation."

As the railroad center for Utah, Ogden witnessed the development of a Chinatown with census figures rising from 33 Chinese in 1880 to 106 in 1890. The Chinese section was characterized by "many rows of low wooden structures . . . built along Twenty-fifth Street from the Broom Hotel to the railroad station, four city blocks west of Washington Boulevard."

After railroad employment diminished for the Chinese in Box Elder County, the greatest number of these remaining in Utah gravitated to the capital city. Within and around Plum Alley the Chinese developed a micro-community with grocery and merchandise stores, laundries, and restaurants. Plum Alley ran north and south, dividing the city block between Main and State streets, the cross streets being 100 and 200 South streets.

According to the 1890 census, 131 Chinese resided in Park City. The first railroads into Park City were constructed in part by Chinese labor. A landmark in old Park City was the "China Bridge" that stretched across Chinatown from Rossie Hill, the residential section of Park City. The bridge was built so that the residents of Rossie Hill would not have to pass through Chinatown. The Chinese in Park City continued to be victims of sporadic racially inspired difficulties into the first decade of the 1900s. During 1902 and 1903 the miners union campaigned to boycott Chinese restaurants and laundries, to end employment of Chinese, and to prohibit the selling and buying of Chinese goods.

In Carbon County during the 1880s, the Chinese worked in Pleasant Valley as coal miners. At first accepted, they also met with prejudice and were forced because of violence to abandon their jobs.

During pioneer times, the number of Chinese in Utah who converted to Christianity was minimal.

From the days of the railroad work which first brought Chinese to Utah, their population has grown steadily. According to the 1990 census there were 5,322 Chinese Americans in Utah.

Source: Don C. Conley, "The Pioneer Chinese of Utah," in Helen Zeese Papanikolas, ed., *The Peoples of Utah* (Salt Lake City: Utah State Historical Society, c1976), 251-77.

JAPANESE women were brought to Utah in 1882. . . . Shortly thereafter, Japanese men were brought to Utah on transient railroad labor gangs. Some members of these two groups may have formed settled families and the nucleus of Utah's "Japanese Towns."

The Japanese population in Utah grew during subsequent decades. By 1900 the census reported 417 Japanese in Utah, increasing to 2,110 in 1910 and 2,936 in 1920. Many of those arriving during this period were recruited by Japanese labor agents from the Hashimoto family. The first of these, Yozo Hashimoto, supplied workers throughout the Intermountain West in the 1870s, 1880s, and 1890s. Recruits included his nephew, Edward Daigoro Hashimoto. By 1902 he had established his own labor agency, the E.D. Hashimoto Company, in Salt Lake City's Japanese Town, an area now largely occupied by the Salt Palace. He not only provided section gangs for the Western Pacific and Denver and Rio Grande railroads, but he also imported Japanese food and supplies,



Composing room of Japanese Utah Nippo with publisher U. Terazawa (at right) 1917

ran a store, provided banking services, and helped others with government forms and legal problems. . . .

Replaced by Italians on the railroad, the Japanese became coal miners at Castle Gate, Hiawatha, Sweets, and other Utah mines, usually under the supervision of a Japanese boss.

The growing number of Japanese in Utah facilitated the . . . [publication of] the Japanese-language *Rocky Mountain Times*, [in 1907]. The *Utah Nippo*, still in existence, was first printed in 1914 by the Terazawa family. Fish markets, restaurants, and variety stores provided specialized goods in the Japanese enclaves of Ogden, Salt Lake City, and Helper. . . . In 1919, the first Japanese school in Salt Lake City was established. . . .

Two major festivals [are] still celebrated in Utah's Japanese communities. Prior to the celebration [of New Year's Day], debts must be paid, homes cleaned, and quarrels settled. . . . Special New Year dinners always include *mochi*, balls made of glutinous rice flour, and black beans, eaten for good luck. Midsummer brings the festival of Obon, the Japanese equivalent of Memorial Day. Obon is traditionally celebrated with music and dancing.¹

Japanese communities also sprang up in the farming areas of north and south central Utah. . . . One rural region of Utah that generally behaved well toward Japanese newcomers was Sanpete County. . . .

Japanese success in agriculture lay in their mastery of intensive agricultural and horticultural techniques that were part of their heritage. . . .

When the *Ephraim Enterprise* announced, "The Japanese are experts . . . let us welcome them," the newspaper was paying tribute to the introduction of cauliflower and cabbage by the Japanese as profitable new crops for Sanpete County. . . . They introduced new and profitable horticultural techniques and developed improved varieties of vegetables and fruits for the nation's dinner tables.² ▀

1 Excerpts from Nancy J. Taniguchi, "Japanese Immigrants in Utah," *Utah History Encyclopedia*, www.media.utah.edu/UHE/j/JAPANESE.html.

2 Excerpts from John S. H. Smith, "Japanese Farmers Introduced New Cash Crops in Sanpete," *History Blazer*, August 1995.

Greeks & Italians of Carbon County

by Jay M. Smith

Most of the immigration from the Mediterranean countries to Utah occurred in the period from 1890 to the early 1920s. The largest number came from Greece and Italy. A combination of economic conditions in their native lands and the military subscription of young men for up to three years led many single men to come to America, where the opportunity of work was especially inviting. Labor agents assisted in recruiting workers for industries such as railroading and mining, where unskilled labor was in demand. Most entered America in New York and then fanned out across the country as word of work opportunities spread through the ethnic communities of the city. Utah was one of the spots that attracted many of these men.

Although Carbon County was not the only destination in Utah for these men, it was very attractive because of the emergence of coal mining as a viable industry. Greek men were recruited by labor agent Leonidas Skliris,

a countryman who immigrated

early to America, learned railroad construction on a

railroad gang in the

Midwest, and saw

the need for

extensive new

labor to meet

the needs of the

railroad expansion.

Much of this need

was centered in min-

ing communities.

Skliris took advantage

of his role by screening

work applicants and

charging hefty fees

for job placement, in-

cluding fees from the

workers' monthly wage

Traditional
Greek
costume



checks. He also provided strikebreakers as the labor unions tried to negotiate better wages and working conditions for the miners. Similar agents recruited Italians and other European men, but none with quite the reputation as Skliris.

At first, these men intended to stay in America only for a short time to earn the money necessary to return to their native land and begin their families. However, as they became more assimilated into their communities, many sent home for “picture brides.” Many of these women came at the time of the Balkan Wars of 1912–13. As families were formed, the folk tradition of the Greek and Italian communities emerged in Price and the nearby mining communities of Castle Gate, Spring Canyon, Hiawatha, Sunnyside, Black Hawk, Helper, Winter Quarters, and Scofield.

The Greeks were especially nationalistic because of their five hundred year history of being subjected to the Turks. They formed closely knit communities and soon had their own stores, schools, and churches. Unfortunately, a major function of the church was conducting funerals for miners killed in the ever-dangerous coal mines. For example, in the 1924 Castle Gate mine explosion that killed 171 men, 49 Greeks were among the dead.

Many of the Greek had been involved in raising sheep and goats. The demand for native meat and cheese products by the immigrants led many to begin flocks and herds in and around the mining towns. To the Greeks, sheep are special creatures of God, symbolic of Jesus Christ. Many folk traditions surrounded the lamb as not only a source of meat, but also as a medical remedy and part of religious rites.

The first Italians to come to Utah were 60 Mormon converts from Tredmont, Italy, converted by Lorenzo Snow in the 1860s. Between 1880 and 1910 many Catholic Italians settled in Salt Lake City, others in Ogden and Carbon County.

Many of the Italians in Carbon County settled in Helper, an early hub of the D&RGW Railroad. Most of these immigrants came from the northern part of Italy.



Italian businesses, such as bakeries and grocery stores and other professions sprang up. Italian newspapers, such as *Il Menatore* (“The Miner”) and *La Scintilla* (“The Sparkle”), and social and fraternal organizations were soon formed to help retain the ethnic traditions of their people. The Salt Lake Italians even celebrated the Mormon Pioneer Day on July 24 by referring to Christopher Columbus as the “First Pioneer of America”!

The restrictive immigration laws of the early 1920s slowed the immigration rate to America and thus to the towns in Carbon County. The Greek and Italian influence, however, can still be found in celebrations and activities in these areas. ▀

Sources: Ronald G. Watt, *A History of Carbon County*, Utah Centennial County Series (Salt Lake City: Utah State Historical Society; Carbon County Commission, 1997).

Helen Zeese Papanikolas, “Early Greek Immigrants,” *Utah Historical Quarterly* 22, no. 2.

Helen Zeese Papanikolas, “Greek Sheepmen Brought Old-Country Ways to Utah,” *History Blazer*, September 1995.

Philip F. Notarianni, “Italians in Utah,” www.media.utah.edu.

Helen Zeese Papanikolas, “Greeks in Utah,” www.media.utah.edu.

Midvale Was Home to a Vibrant South Slav Community

by Miriam B. Murphy

As early as 1890 Serbs, Croats, and Slovenes began arriving in the Midvale–Murray area seeking work in the smelters. Many of them came to stay after the turn of the century, in part because of poor agricultural conditions in the Old Country and labor strife in the industrial areas of the eastern U.S. In 1904 the three smelters in Midvale (called then) were operated by U.S. Smelting, Refining, and Mining Company, American Smelting and Refining Company, and Bingham Consolidated Mining and Smelting Company. Most of the South Slav immigrants found work at ASARCO's Midvale smelter. Many of them were young single men who lived in boardinghouses or with married countrymen. According to historian Joseph Stipanovich, the typical boardinghouse in Midvale was operated by a South Slav couple who provided each worker with a place to sleep, laundry service, and meals—including lunch—for a monthly charge. Workers often slept and ate in shifts as space in the boardinghouse was minimal. That placed a great burden on the housewife, who often had small children to care for in addition to several dozen boarders. As one woman lamented, "It was horrible awful. . . . I had to carry all the water from a long way. . . . Wash and cook on coal stove and eat in two or three shifts. That was hell. . . . woman was slave."

Because Midvale[–Murray] was a community still under construction when its immigrant population began to arrive, boardinghouses and private homes were dispersed throughout the town rather than concentrated in certain areas. One social institution that quickly followed the arrival of South Slavs was a modified version of the Old Country saloon or inn. Called *bilthy* in Croatia they served in America as an information center for new arrivals as well as a place to talk politics, dance, gamble, and eat and drink. Unlike the Old Country *bilthy*, geared to the needs of peasant farmers, the Midvale version operated from morning to night to accommodate shift workers. It also provided a haven where a familiar language was spoken and where newcomers could find help with everything from reading and writing letters to coping with strange American customs.



Immigrants from the Mediterranean, the Balkans, and a lesser number from Asia Minor and the Middle East came to work in the mines (Bingham pictured above). Labor agents brought in gangs of unskilled laborers who were willing to work for less than Americans would. In this way Italians, Finns, South Slavs, Greeks, and Mexicans came to Utah. (See historytogo.utah.gov/people/ethnic_cultures/peoplesofutah.html.)

Before long the South Slavs, like other immigrant groups, established organizations. In 1908, for example, Croats in Midvale started a lodge affiliated with the Croatian Fraternal Union while Serbs organized the independent Serbian Benevolent Society. A major goal of such organizations was to provide life insurance. Given the hazardous working conditions in that era, providing for one's survivors was an important consideration. . . . The Roman Catholic Croats found their religious needs taken care of by churches already established in the valley. But the Orthodox Serbs began a building fund for a Serbian Orthodox church that was completed in 1918. . . .

South Slav immigrants settled in other parts of Utah—most notably Highland Boy in Bingham Canyon and Helper in Carbon County, but, according to Stipanovich, their "settlement at Midvale was a remarkable one in several ways. First, it was developed in a relatively ordered fashion with much less social dislocation and cultural disorientation. . . . Second, the South Slavs were able to establish organizations which eased their process of transition to American life without any major difficulties with their neighbors. Third, it served as a place of arrival and dispersal for many of the South Slavs who came to northern Utah. This was because it was one of the oldest, largest, and the most centrally located of all the South Slav settlements." ▣

Excerpts from Miriam B. Murphy, "Midvale Was Home to a Vibrant South Slav Community," History Blazer, August 1995.

Historical photos: 4, 11, 16, insets on 18, 20–21, 23, 24, 28–32, courtesy Utah State Historical Society. All rights reserved.

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2:00 - 6:00 Check In & Registration
6:00 - 8:00 Opening Ceremonies & Dinner
National Fiddlers Contestants

Friday, September 26

7:30 - 9:00 National Board Breakfast Meeting
7:30 - 9:00 Check In & Registration
9:00 - 5:00 Tours
6:00 - 8:00 Dinner & Program

Saturday, September 27

7:30 - 9:00 Chapter President's Meeting
7:30 - 9:00 Check In & Registration
9:30 - 11:30 National Business Meeting & Ladies
Program *Ranger Bart (Blackhawk War)*
12:30 - 2:30 National President's Luncheon &
Program
SPEAKER: Jeffery O. Johnson from
LDS Church History Department

Tours: All Tours include a Lunch & Transportation.

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■ Single activity for guest \$25.00
Meal & entertainment

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Circle 1st Tour preference (\$45.00 each): TOUR 1: Fishlake & Capitol Reef National Park TOUR 2: History Tour

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*Registration opens June 1st
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For more information, contact Huntsman World Senior Games
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